

Adventist Review

General Organ of the Seventh-day Adventist Church

August 6, 1981

We must not be diverted

Page 3

The death of a president

Page 4

An ungiven speech

Page 9

Busy for what?

Page 10

James White died 100 years ago, on August 6, 1881.

The portrait of him that appears at right was made a few years prior to his death. In the photograph some memorabilia associated with Elder White are: a carpetbag, similar to the one in which he carried the first copies of *The Present Truth* (forerunner of the *Adventist Review*), holding facsimiles of that first issue; a book prepared following Elder White's death; his book on the life of William Miller; a gavel, symbol of his presidency of the General Conference; and pen and ink, indicating his ability as an author. See article on page 4.



THIS WEEK

August 6, the date of this issue, marks the one-hundredth anniversary of the death of James White, a man of extraordinary competence and dedication, whose labors helped establish the Seventh-day Adventist Church. Besides beginning the publishing work (and founding the predecessor of the ADVENTIST REVIEW), he accomplished much. His grandson Arthur White described his grandfather's contributions in the Anniversary issue of the REVIEW (Nov. 13, 1975):

"White's broad vision and initiative were seen in the fruition of many lines of endeavor.

"When the Civil War broke out in the early 1860s White in the *Review* and *Herald* editorials sparked discussions that led to consistent and unified positions to be taken by Seventh-day Adventists in time of war.

"When the Western Health Reform Institute (later known as the Battle Creek Sanitarium) opened in 1866 in response to the call through the visions given to Ellen White, James, who was suffering from a severe stroke, had but little part, but two years later when the fledgling institution was foundering for the lack of good management, White stepped in and with a firm hand saved the day.

"It was James White who, joined by his wife as they saw the need of the trained ministry, led out in organizing . . . Battle Creek College in 1874.

"In the mountains of Colorado, in the summer of 1873, far from the hustle and bustle of Battle Creek, James White pondered the potentials of the publishing work. He envisioned the possibility of the eight-page *Review* being issued simultaneously in the East, in midcontinent, and in the West, with one to three pages carrying news, announcements, and articles of area interest. After offering this dream of what might be, he hastened to state to 'those who may regard these suggestions as fanciful, that nothing of any amount has ever been accomplished in our cause without laying plans, and persevering efforts to execute them' (*Review and Herald*, Aug. 26, 1873, p. 84).

"He also dreamed of publishing a religious newspaper in California to serve the church, which he later called a 'pioneer' paper (*ibid.*, June 17, 1880, p. 393), particularly in the evangelistic outreach. This culminated in June, 1874, in the founding of the *Signs of the Times*, and the establishment of the Pacific Press in Oakland, California, two years later. This publishing house, too, was soon to become the largest and best-equipped printing concern in the West.

"It was James White who, seeing the need for a large auditorium in Battle Creek in which to hold general meetings, led out in 1878 in raising funds for the

Battle Creek Tabernacle. Known as the 'Dime Tabernacle,' because White called for every church member to contribute a dime a month toward its financing, the completed building, with its three vestries and gallery open, could seat 3,200."

Alta Robinson, author of "Death of a President" (p. 4), is a part-time secretary for White Publications in the Ellen G. White Estate. Born and educated in California, Mrs. Robinson and her husband worked at three schools in Malawi, Kenya, and South Africa for more than 20 years. After their retirement, they returned to Africa to Solusi College for two years of SOS service. Mrs. Robinson, wife of Virgil Robinson, is a great-granddaughter-in-law of Ellen White.

Bible credits: Texts in this issue credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Scripture quotations credited to N.A.S.B. are from the *New American Standard Bible*. © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, and are used by permission.

Art and photo credits: Cover, Charles Whieldon; p. 5, *Review* and *Herald*; p. 7, Manning Lee; p. 10, Russ Harlan; all other photos, courtesy of the respective authors.

LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Redemption finished?

The statement "The Saviour finished His work of redemption on that Friday afternoon" in the article "The Three Crosses" (April 16) requires further study:

The apostle Paul, who always exalted the cross, clearly stated that the resurrection and Christ's priestly ministry are vital to a person's salvation: "It is Christ that died, yea rather, that is risen again . . . who also maketh intercession for us" (Rom. 8:34).

Emphatically he declared: "If

Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). While the cross made provision for forgiveness, the risen Christ and His present intercession are necessary that we "through faith in his blood" might have "remission of sins that are past" (Rom. 3:25). No scriptural support is found for the view that all sins—past, present, future—are already forgiven on the cross. Such an "indulgence" is impossible in the light of 1 John 1:9 and other texts on the necessity of godly repentance.

Believing the sanctuary service to be a lesson book on redemption, Seventh-day Adventists are grateful for the slain Lamb in the courtyard; we believe the blood must be applied in the holy place; and that cleansing is necessary on the day of atonement. We rejoice, as did the angels when Jesus

completed the earthly part of the atonement, and cried, "It is finished!" In this context, Inspiration comments: "The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out."—*Testimonies*, vol. 2, p. 211. But there was more.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete."—*The Great Controversy*, p. 489. Furthermore: "Before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary."—*Ibid.*, p. 421.

GLADYS RABUKA
Osyoos, British Columbia

Adventist Review



131st Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
Leo R. Van Dolson, William G. Johnson

ASSISTANT EDITORS
Jocelyn R. Fay, Aileen Andres Sox

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL SECRETARIES
Chitra Barnabas, Celia Singer

ART
Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS
Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Alf Lohne, Enoch Oliveira, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mittleider, K. S. Parmenter, W. R. L. Scragg, Joao Wolff

SPECIAL CONTRIBUTORS
R. R. Figuhr, Robert H. Pierson, George W. Brown, G. J. Christo, W. T. Clark, Bekele Heye, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mittleider, K. S. Parmenter, W. R. L. Scragg, Joao Wolff

EDITORS, NORTH AMERICAN UNION EDITIONS
Columbia, Ernest N. Wendth
Southwestern, Richard W. Bendall

AFRO-MIDEAST EDITION
Editor, D. Jean Thomas

INTER-AMERICAN EDITIONS
Editor, Wanda Sample
Associate Editors, Simone Doleyes, French Humberto Rasi, Raul Villanueva, Spanish

SOUTH AMERICAN EDITIONS
Editor, R. S. Lessa, Portuguese
Editor, Jose Tabuenca, Spanish

CORRESPONDENTS, WORLD DIVISIONS
Africa-Indian Ocean, J. B. Kio; Afro-Mideast, D. Jean Thomas; Australasian, R. M. Kranz; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townend; Inter-American, Fred Hernandez; Northern European, H. J. Smit; North American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittleider

CORRESPONDENTS, NORTH AMERICA
UNIONS: Atlantic, Geraldine I. Grout; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallack; Mid-America, Halle G. Crowson; North Pacific, Morten Jueberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

CIRCULATION
Manager, Robert S. Smith
Associate Manager, E. W. Moore
Field Representative, Ron D. Spear
Advertising and Marketing, Edmund M. Peterson

TO CONTRIBUTORS
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last *Review* of June and December. The *Adventist Review* is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1981 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$21.95. Single copy, 70 cents U.S. currency. Prices subject to change without notice.

Vol. 158, No. 32

We must not be diverted



Neal C. Wilson, president, General Conference

It is a sobering experience to follow Missionary Paul as he makes his final visit to the churches in Asia Minor. It is evident that he desired to share some strong, touching, personal admonition with his fellow believers. Illustrative of this is the appeal he made to the elders from Ephesus who visited with him at the seaport of Miletus.

In part, Paul said to them, "Therefore I testify to you this day that I am innocent of the blood of all of you, for I did not shrink from declaring to you the whole counsel of God" (Acts 20:26, 27, R.S.V.).

God's servants today need to adopt this same approach and fearlessly preach the gospel, and also live in harmony with every precept of Christian faith.

During the past year there has been a disproportionate amount of time consumed in trying to untangle the theological questions and doubts that have been indiscriminately scattered abroad. As important as theological questions are, they must not divert us from the reasons why we exist as a people. Without a clear sense of mission, God's design for us to be a prophetic movement for earth's end time would be thwarted. We still have the commission to reach every person on earth with the good news of salvation through Christ. We still have the mandate to be foremost in exalting Christ and the cross.

Ellen White has assured us that we cannot overemphasize the precious truth of justification by faith in Jesus Christ, but that there are dangers to be avoided in presenting it. Some have exaggerated the judicial or forensic aspects of salvation—what Christ did *for* us—almost to the exclusion of the experiential aspects of it—what He and the Holy Spirit want to do *in* and *through* us. The joyful news that the grace of our Lord is sufficient and is the solution to the sin problem has been almost buried as a result of theological contention.

In this environment it is tragic that many seem to have forgotten that as a result of the careful study by a large group of Bible scholars, church historians, theologians, and other church leaders, an unusually inspiring and beautiful message entitled "The Dynamics of Salvation" was produced. This was published in the July 31, 1980, weekly issue of the ADVENTIST REVIEW. We need to preach it, share it, promote it, and rejoice as we live in harmony with its principles.

The lesson to be learned from the example of the apostle

Paul is that leadership must not be guilty of concealing the gospel. The record shows that at least three of my predecessors, General Conference presidents from 1880 to 1917, were entreated by God's messenger not to reject, but rather to accept and widely proclaim, the message summarized in the statement "The Dynamics of Salvation." In each instance circumstances developed that resulted in a diminished emphasis on Christ our Righteousness. There appear to be some striking parallels between the experience of God's people around 1888 and our own times. For example, Waggoner and Jones were used by the Lord in 1888; but even as early as 1889 Jones's sermons began to show some drift in the direction of the "holy flesh" error.

In our present day we have had gifted persons preaching the cross and imputed righteousness, but with tendencies to drift in the direction of error concerning the doctrine of the sanctuary. In trying to counteract doctrinal errors vis-à-vis the sanctuary and a somewhat one-sided emphasis on justification, it is possible to push too hard and actually mute and weaken the message of Christ our Righteousness, which is so desperately needed in our personal lives, in our homes, and in our churches.

For your encouragement

For your encouragement, I quote a few lines from the document "The Dynamics of Salvation": "Seventh-day Adventists understand the gospel in a particular setting. We see it in the light of the final, end-time messages of the three angels of Revelation 14:6-12. Our task is to complete the proclamation of the 'everlasting gospel' to all the world just prior to the return of our Lord."

"It is the incredibly good news that God has done for us and does in us what we could never do for ourselves and which we do not deserve. . . .

"Although its depths tax the sharpest intellect, it is simple enough for even a child to understand. . . . [God] would have every one of us come to realize that in Jesus Christ we are accepted, redeemed, and adopted into God's family on earth and in heaven. This assurance turns despair into hope, and desolation to joy; for the transforming power of God's love makes us new men and women in Christ. . . .

"Thus the dynamics of salvation forever center in the righteousness of God and His Son. God's righteousness encompasses the sweep of our needs: it leads us from guilt to justification, from sinfulness to sanctification, from alienation to restoration and on to glorification. It brings about the decisive change from slavery to sin to new life in Christ, from bondage in fear to joy in the Spirit. Salvation is from the Lord; the Lord is our righteousness!"

I beseech you, in the name of my Lord, to study prayerfully this document—which needs to be republished in some attractive form—and thus fortify yourself against the theological storms that are yet ahead. Let each of us give proper emphasis to the gospel and to the dynamics of salvation, so that we can say with Paul, "I am innocent of the blood of all of you."

The death of a president

August 6, 1981, marks the one-hundredth anniversary of the death of James White, three-time president of the General Conference.

By ALTA ROBINSON

"Under the reign of Satan and of sin, the tenderest earthly ties are severed," James White wrote in the *Review and Herald* of July 26, 1881. Continuing, he asked, "Is there hope beyond the grave? Or is death an eternal sleep?" Then he answered his own questions with such Biblical promises as that given by Job: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25) and concluded with a verse of poetry,

*"In expectation sweet,
We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
And see an endless day."*

Such a theme was not typical of James White, who was known for his vigorous and enthusiastic writing style. A notice appearing on a *Review* back page the following week sounded more like him: "We have been urged to attend the camp meetings to be holden at Magog, P.Q., Morrisville, Vt., and Waterville, Me. We shall attend these meetings, and others, as the Providence of God opens the way for us, and we have health and strength to labor. (Signed) James White, E. G. White."¹

But in the next *Review*, dated August 9, 1881, a lengthy, black-bordered article carried the news of James White's untimely death. He had passed to his rest on Sabbath, August 6, just two days after his 60th birthday.

Believers everywhere were stunned. From Washington, New Hampshire, where he had been visiting, S. N. Haskell wrote, "The news of his death has created a sensation which cannot be described. . . . I had just retired to rest, but arose and returned to the room where the family of Brother C. K. Farnsworth were sitting, and here we sat in comparative silence not less than half an hour."²

Another friend, Ethan Lanphear, had been reading his New York morning paper when, as he wrote, "My eyes chanced to observe a short note headed, 'Death of Eld. James White.' In a moment my thoughts turned to Battle Creek, and the mental inquiry was, Does it mean our dear brother, James White, of that place?" As he read further, his question was answered.³

There had been no mistake. On the last day of July, both

James and his wife, Ellen, had become ill. They were taken to the Battle Creek Sanitarium and cared for as faithfully by Dr. J. H. Kellogg as though they had been his own parents. Ellen White rallied, but her husband "sank rapidly, suffering, as was supposed, paralysis of the brain"⁴ and died on Sabbath, August 6.

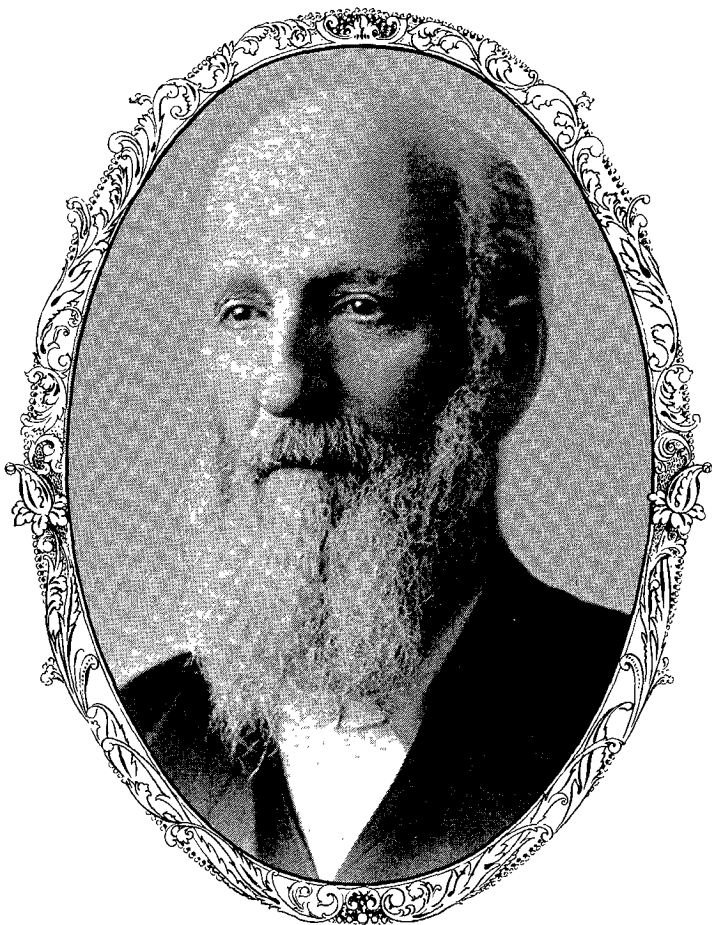
Willie, the younger of the two surviving sons, then living in California, had been forewarned of his parents' grave illnesses. Earlier that fateful week his brother Edson had sent him telegrams from Battle Creek. Then came the one announcing the grim news: "'Died of pernicious malarial fever. Began sinking at one P.M. Died at five. Your mother says bring Mary.'"⁵ Willie and his wife, Mary, immediately left their work at the Pacific Press in California and boarded a train, beginning the tedious, grieving journey to Battle Creek. James White's funeral had been set for Sabbath, August 13, in order that loved ones coming from long distances might be present.

"Over to the Silent Majority"

Newspapers around the country announced the mournful event. *The Echo*, published in Detroit, Michigan, on August 10, 1881, worded it picturesquely: "Elder James White, the Founder of Seventh-day Adventism, Goes Over to the Silent Majority." A five-inch column summarizing his achievements concluded, "The immediate cause of Elder White's death was malarial fever, but the event was no doubt hastened by overwork."

The *Chicago Daily Tribune* of August 9, 1881, picked up the same theme: "Elder White has labored with untiring energy, and often far beyond his strength. . . . His readiness to assume responsibility has brought upon him an amount of labor which very few constitutions could have endured, and which several times resulted in prostration. Twice he has suffered from apoplexy, once so severely as to be wholly incapacitated for labor for two years, but by the application of simple remedial means and his naturally good constitution he has each time recovered his natural vigor and his former usefulness. He always attributed his powers of endurance very largely to his simple dietetic habits, having adopted a reformed mode of living more than twenty years ago, in consequence of poor health at that time. . . . Public positions of honor and responsibility have frequently been offered to Elder

Alta Robinson is a part-time research assistant for the Ellen G. White Estate.



White, but he has usually refused to accept them, feeling that it was his duty to devote his full energy to his chosen work.”

Ending their uncomfortable train journey in stifling, open-windowed coaches, Willie and Mary were met at the Battle Creek depot on Friday by Edson and Emma White. Their mother, Edson reported, was recovering. At the home other relatives had gathered—James White’s brother John, a Methodist minister from Worthington, Ohio, with his son-in-law; James’s sister, Mrs. Mary Chase; and, of course, the widow, Ellen White.

The funeral, one of the largest ever held in Battle Creek,

was conducted, appropriately, in the large Tabernacle, built in 1879 at the instigation of James White. Uriah Smith, longtime associate and friend, preached the sermon, after which a funeral cortege composed of 95 carriages wended its way to Oak Hill Cemetery. There James White was laid to rest beside two sons who had preceded him in death and other family members.

To everyone’s surprise, Ellen White had summoned strength to stand and address the mourners at the funeral for about ten minutes. She first spoke of how “two weeks ago we stood side by side in this desk; but when I shall stand before you again, he will be missing. He will not be present to help me then. I shall be alone, and yet not alone, for my Saviour will be with me.”⁶ And she closed with the words, “I look to that morning when the broken family links shall be re-united, and we shall see the King in His beauty. . . . We will sing together there. We will triumph together around the great white throne.”⁷

“I almost envied him”

At least one Adventist had urged, “‘Do not let them bury him, but pray to the Lord, that He may bring him to life again.’”⁸ Elder George I. Butler, a close friend, but also one with whom Elder White had at times had strong disagreements, wrote, “As I viewed him lying in the coffin so calm and peaceful, I almost envied him. The tears flowed freely. His Heavenly Father has in mercy to him, laid him away to sleep, secure from the strife and trials of this poor life. His works remain to abundantly testify of his great efforts in the cause. His influence remains among our people and they look up to him as to the father of the cause, and always will. Had he lived he would, as he grew older and felt more the shocks of the past and possibly of the future, inevitably [have] weakened that influence. Now his reputation is secure.”⁹

James White’s brother John, who in the long run may have understood him best of all, expressed most beautifully God’s reason for allowing His child to sleep: “He was a man of wonderful energy, but not of philosophy enough to have grown aged and feeble, and been supplanted by the younger, gracefully and happily.

“So the Good Father saw, and when he began to fail from his long, protracted effort and care, He said, ‘I will call him home. He has done and suffered enough. The rear ranks won’t suit his zeal and I will take him home from the

front ranks.' There are some men that can't retire and God takes them.'"¹⁰

A little later John meditated, "I return from my brother's funeral a wiser, broader, and less selfish man. . . . Let the Tabernacle be crowded; let one of eloquent lips, who had found in the departed a father, speak words of eulogy. Let sympathetic citizens fill ninety-five carriages and follow him to his grave. Let one hundred and ten persons, his companions and friends, draped in mourning, lead the procession. Let the path be paved and arched as were the bottom and sides of his grave with evergreens. Let loving hands weave rare and costly flowers into an anchor for its foot, and for the head a cross; and let him literally go down to his last rest amid the emblems of eternal life and immortal beauty. And why? He lived and labored not for self, but for God and humanity."¹¹

The ceremony at the graveside had concluded with a quotation spoken by Uriah Smith:

"'Now ye have buried him, up and depart

To life and to duty, with undismayed heart.'"¹²

The hearts of members of the General Conference Committee, however, were dismayed. They began to ask: "Our people have felt safe while he was living to counsel and bear burdens. . . . He is gone. Unquestionably, quite a degree of anxiety prevails among our people as to what course will be taken. Who will bear the general burdens of the cause? Who will act as president of the Publishing Association, and exert a leading influence in the College and Sanitarium? What shall be the line of policy adopted? How shall the debts upon our institutions be paid?"¹³

Who, indeed? No longer the man who had "served as president of the General Conference for an aggregate of ten years";¹⁴ no longer the man who had fathered Adventist publishing and medical work; no longer the man who had traveled the length and breadth of the United States, establishing churches and counseling those in need of his help; no longer one whose "'afflictions made him appear like a man of fourscore years while he was yet in what might have been the prime of his life.'" ¹⁵

From faraway Basel, Switzerland, J. N. Andrews answered the question. He wrote to Ellen White, "We thought certainly Brother White would be spared to the work till the end. But God's judgments are a great deep. He buries His workmen, but He carries on His work. Be still, and know that He is God."¹⁶ □

To be concluded

REFERENCES

- ¹ *Review and Herald*, Aug. 2, 1881.
- ² *Ibid.*, Aug. 23, 1881.
- ³ *Ibid.*
- ⁴ Uriah Smith, in *In Memoriam, A Sketch of the Last Sickness and Death of Elder James White*, p. 6.
- ⁵ Virgil Robinson, *James White*, p. 299.
- ⁶ *In Memoriam*, pp. 40, 41.
- ⁷ *Ibid.*
- ⁸ E. G. White, Letter 396, 1906.
- ⁹ Robinson, *op. cit.*, pp. 302, 303.
- ¹⁰ *Ibid.*, p. 303.
- ¹¹ *Ibid.*
- ¹² *Ibid.*, p. 302.
- ¹³ *Review and Herald*, Sept. 6, 1881.
- ¹⁴ *SDA Encyclopedia*, p. 1603.
- ¹⁵ J. H. Waggoner, in *Review and Herald*, Aug. 16, 1881.
- ¹⁶ *In Memoriam*, p. 62.

WINDOWS ON THE WORD By WILLIAM G. JOHNSON

Who may be a deacon?

Our church nominating committee came upon a problem when we were trying to select church deacons. When 1 Timothy 3:12 says, "Let the deacons be the husbands of one wife . . .," does this mean that divorced men, who have had more than one wife, should not be deacons? What about a man who has never married—can he serve as a deacon?—D. M. R.

The critical phrase in interpretation, "husbands of one wife," occurs three times in the New Testament. Paul is the author in each instance; apart from 1 Timothy 3:12, the other occurrences (1 Tim. 3:2; Titus 1:6) describe qualifications for elders (bishops). Deacons, like elders, are to be "husbands of one wife."

This expression of Paul has aroused much discussion and debate over the centuries. For example, as early as the third century Origen argued that it meant "married only once." He used Paul's words to exclude from church office men who had been widowed and later remarried.

Here is a case where the context of the passage gives comparatively little help in interpretation. Although the phrase occurs in three places, it is simply one of a list of characteristics to be kept in mind in considering a person for the office of elder or deacon. We therefore must look to other Biblical data that may help us reach a conclusion—other references to deacons (and elders) and even from Paul's own example.

This broader Biblical perspective seems to exclude the possibility raised in the second question—that a person who has never married is not qualified to serve as a deacon. The description of the first seven deacons (Acts 6:1-6) contains no mention of marriage. Instead, the specifications are merely that they be "men of

honest report, full of the Holy Ghost and wisdom" (verse 3). Nor does the record in Acts anywhere suggest that marriage is a prerequisite for the office of elder. Further, Paul's own example of serving as a single runs counter to the interpretation implied in the question (see 1 Cor. 1:7, 8). Indeed, if the logic of the question were to be followed, deacons would have to not only be married but also be fathers (1 Tim. 3:12—"ruling their children . . .").

What then of the first question: Does Paul here exclude divorced people from the office of elder or deacon? Despite ancient and recent attempts to interpret his key expression as "married only once," the words themselves merely say "husbands of one wife." They probably do not point to a problem of remarriage, but rather to one of polygamy.

We do not know if Timothy and Titus faced a situation in which many remarried men, having been widowed or divorced, were vying for church office. Such seems unlikely. We do know, however, that immorality was rampant in the Greco-Roman world. The "apostolic decree" of Acts 15 admonished the Gentile believers to "abstain from . . . fornication" (verse 29), and the New Testament contains abundant exhortations along the same line. Paul's call for candidates for church office to be "husbands of one wife" becomes understandable against its pagan background.

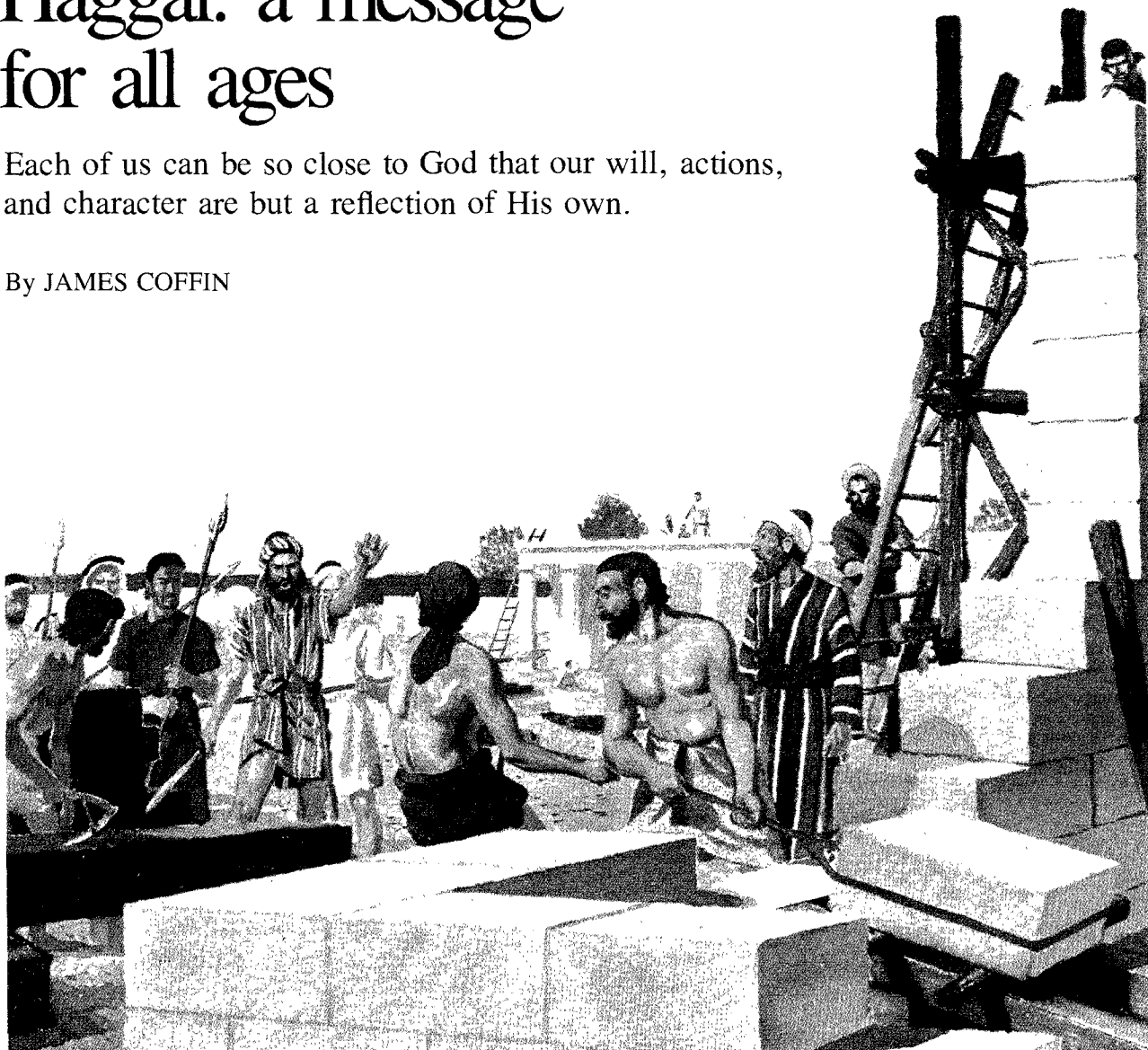
Thus, the original specification of "men of honest report" (Acts 6:3) is elaborated in 1 Timothy 3 and Titus 1. Those who would be elders or deacons must be an example to the church and the world in all things—including their marriage, if married. Paul's counsel, light from God's Word, must not be neglected today.

Questions for this feature are welcome. Send questions to the Editor, ADVENTIST REVIEW.

Haggai: a message for all ages

Each of us can be so close to God that our will, actions, and character are but a reflection of His own.

By JAMES COFFIN



The little two-chapter book of Haggai lies in a relatively unfrequented location of the Bible near the end of the Old Testament. One of the minor prophets, Haggai bore a fourfold message to the Jews who had returned to Judah in response to the decree of Cyrus; nonetheless his message is equally timely for the present generation. He aptly demonstrates the validity of Paul's statement that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

Allowed to return to Judah through the special providences of God, the Jews soon began to encounter obstacles in the reconstruction of the Temple. Forgetting the true purpose of their renewed presence in Jerusalem, they left off work on God's house and turned their full

attention to their own affairs. They found, however, that all their efforts were not yielding the desired results, much to their consternation. And at this point the prophet Haggai enters the picture.

"This nation says to itself that it is not yet time for the house of the Lord to be rebuilt. . . . Is it a time for you to live in your own well-roofed houses, while this house lies in ruins? . . . Consider your way of life. You have sown much but reaped little; you eat but never as much as you wish, you drink but never more than you need, you are clothed but never warm, and the labourer puts his wages into a purse with holes in it. . . . Consider your way of life" (Haggai 1:2-7, N.E.B.).

Materialism, the pursuit of things rather than the pursuit of a relationship, was the problem of the Jews. To an even greater degree it is the problem of society today—Seventh-day Adventists not excluded. Yes, we would like to spend more time in study and prayer. Yes, we would

James Coffin is associate pastor of the Spencerville church, Spencerville, Maryland.

like to attend prayer meeting regularly. Yes, we would like to get to know our non-Adventist neighbors. But we just do not have time. Payments on a \$100,000 house are not small. Car payments, insurance, upkeep on the motorboat—they all add up. Husband and wife both have to work. Children rear themselves with the help of the occasional baby-sitter and the color TV. There is simply no time for worship, with everyone rushing off to school and work. “Consider your way of life.”

The Jews expected great rewards from their labors, but they did not find them. For all their hard work it seemed their money was slipping through a hole in the pocket-book. No matter how much they earned, there was never quite enough. And the story has not changed in the two and one-half millennia that have elapsed since.

Similar lack of fulfillment

Psychoanalyst Rollo May describes a similar lack of fulfillment, a similar lack of positive reward in today's society. “The clearest picture of the empty life is the suburban man, who gets up at the same hour every weekday morning, takes the same train to work in the city, performs the same task in the office, lunches at the same place, leaves the same tip for the waitress each day, comes home on the same train each night, has 2.3 children, cultivates a little garden, spends a two-week vacation at the shore every summer which he does not enjoy, goes to church every Christmas and Easter, and moves through a routine, mechanical existence year after year until he finally retires at sixty-five and very soon thereafter dies of heart failure.”—*Man's Search for Himself*, p. 21. For all our chasing after something to satisfy our inner needs, it forever seems to elude us.

“Consider your way of life.” What is lacking? God provides the answer: “Go up into the hills, fetch timber, and build a house acceptable to me, where I can show my glory” (verse 8, N.E.B.). We need a reordering of our priorities. God's priorities are completely different from ours. His priorities have been clearly outlined in the Ten Commandments that He spoke on Sinai: God first; family second; others third; things last. Throughout history, but especially today, the order is reversed: things first; then others—often people we scarcely even know but with whom we have some financial tie; then family; and finally, if we have any time left, God. “Build a house acceptable to me, where I can show my glory.”

Interestingly, Haggai was one of the most successful prophets of the Bible, for we read that the Jews “listened to what the Lord their God had said.” However, mere decision to rearrange one's priorities does not remove all the problems. The task at hand, the building of a house acceptable to God, was not as simple as some may think. The Jews were on the verge of discouragement, thus Haggai brought a second message.

“Is there anyone still among you who saw this house in its former glory? How does it appear to you now? Does it not seem to you as if it were not there? . . . Take heart, all you people, says the Lord. Begin the work, for I am with

you, . . . and my spirit is present among you. Have no fear. . . . The glory of this latter house shall surpass the glory of the former” (chap. 2:3-9, N.E.B.).

In comparison with the beauty of Solomon's Temple, the Temple under construction seems as nothing. But God's thoughts are not man's thoughts. And God, knowing that the incarnate Christ would personally bring His glory to the present structure, could promise greater glory than had been accorded to Solomon's Temple. Thus, guaranteeing His spiritual presence, God bade them continue, even though in their own estimation the effort was wasted as the product seemed of inferior quality.

In the lives of each of us, as we attempt to construct a spiritual house acceptable to God, often we fail miserably in achieving the desired result. Compared with Adam as God created him, compared with the example set by Christ while He was here on earth, compared even with other Christians we have known, we fall so far short in our own estimation that it seems that no headway whatsoever has been made. Yet God urges us to take heart. He says that His Spirit is with us, so we need not fear. And again, He promises that the glory of this present spiritual temple will surpass the glory of even the unfallen Adam. For, as Ellen White has pointed out, “the redeemed only, of all created beings, have in their own experience known the actual conflict with sin; they have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption—nothing that will be of worth to unfallen beings?” (*Education*, p. 308). “I am with you, . . . and my spirit is present among you. Have no fear.”

Unbelievable progress

Having accepted the admonition to build, and having taken courage at God's promises of future glory, the Jews began to see a degree of progress they would not have believed possible. And it is here that God sends Haggai with a message for both the Jews and for us today. It has been the chief pitfall of mankind, since his fall in Eden, to assume that somehow his good works can in and of themselves help to compensate for the inadequacies described earlier. With this human foible in mind, Haggai asks specific questions (verses 12-14) designed to drive home the point that a little bit of good, a few acts of well-ordered behavior, do not compensate for defilement. However, any vestige of evil, any sin willfully retained in the life, *will* defile our good works no matter how abundant they may be.

The most prolific good works cannot compensate for the magnitude of debt that we all carry. What God is seeking is a relationship, a relationship in which our inadequacy is frankly admitted and His adequacy is gratefully accepted. From the moment we make the first feeble efforts to work on God's terms, from the moment the first stone in the foundation of the spiritual temple is laid, the blessing, the fulfillment promised by God, begins to manifest itself in our experience. “The day when the

foundations of the temple of the Lord are laid, consider: will the seed still be diminished in the barn? Will the vine and the fig, the pomegranate and the olive, still bear no fruit? Not so, from this day I will bless you" (verse 18, N.E.B.).

The fourth message of Haggai declares the mighty acts that God will soon perform on behalf of His people. "I will shake heaven and earth; I will overthrow the thrones of kings, break the power of heathen realms, overturn chariots and their riders" (verse 22, N.E.B.). Not only does God speak of great and climactic events soon to be manifest in the world, He goes further and describes the kind of relationship He wishes to have with each one of us. "I will take you, . . . my servant, and will wear you as a signet-ring; for you it is that I have chosen. This is the very word of the Lord of Hosts" (verse 23, N.E.B.).

As the signet of a king was but an extension of his power and authority, so each of us can be so close to God that our will, our actions, our characters, are but a mirrored reflection of His own. That is the intimacy, the depth of relationship, that God offers each one of us. "The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son."—*Steps to Christ*, p. 100.

The Jews of Haggai's day only partially enjoyed the experience described in these messages. As God directs the same messages toward us today, will we learn the lessons of their failure? Will our lives become a house acceptable unto the Lord? Will God be able to show forth His glory in each of us to such a degree that we are but a reflection of His own character? □

FOR THIS GENERATION By MIRIAM WOOD

An ungiven speech

The Sunday, May 17, 1981, editorial section of the Washington *Post* contained a provocative short article entitled "A Commencement Speech You Will Never Hear." In it Jacob Neusner, a member of the faculty of Brown University, addressed, first, the seniors at his own school and, in an extended way, university graduates all over the Western Hemisphere, in a bitter denunciation of the educative process that had brought them to their present status. I have no way of knowing whether his evaluation of the graduating class at Brown University is accurate; I suspect that he has generalized rather sweepingly, since surely not all students fall into the category that he describes. Nonetheless, some of his remarks bear thinking about. He says:

"We have prepared you for a world that does not exist, indeed, that cannot exist. You have spent four years supposing that failure leaves no record. You have learned at Brown that when your work goes poorly, the painless solution is to drop out. But starting now, in the world to which you go, failure marks you. Confronting diffi-

culty by quitting leaves you changed. Outside Brown, quitters are no heroes."

He goes on to declare that honor grades were given when they were not deserved, so the grades themselves become meaningless. He says praise was given where no praise was due and that students defended their errors relentlessly. "But tomorrow, in the world to which you go, you had best not defend errors but learn from them. You will be ill-advised to demand praise for what does not deserve it, and abuse those who do not give it."

Somewhat sadly he states: "For four years we created an altogether forgiving world, in which whatever slight effort you gave was all that was demanded. When you did not keep appointments, we made new ones. When your work came in beyond the deadline, we pretended not to care." He also states that the students treated the faculty members with thinly veiled contempt, as they treated everyone not a member of the peer group.

Concluding, he gives some excellent advice: "Try not to act toward your co-workers and

bosses as you have acted toward us. I mean, when they do not give you what you want but have not earned, don't abuse them, insult them. . . . So go, unlearn the lies we have taught you."

I very much doubt that such conditions exist in Christian colleges where teachers are committed to providing the best education possible. But even with dedication and commitment, teachers can do only so much. The major responsibility for life preparation rests with students. Think of it this way: Suppose a benevolent uncle deposits \$1 million in the bank in your name, gives you a checkbook, and invites you to take care of all your needs. But you say, "The work of writing the checks is too much, and balancing the account and all the rest." And so you remain in poverty. That is a strained illustration but somewhat descriptive of what happens when students want the form (grades) rather than the substance (knowledge). Even in Christian schools, sometimes they are so demanding that the weary, harassed teacher gives in to the pressure, and the final transcript is not a totally accurate picture of the students' training.

In my work, I have occasion to interview young people who are job hunting. One area of expertise that I must be certain of is that they can type well. It is always more than slightly shocking to me when a young

job applicant shows me a transcript with A or B in college typing and then types 13 words per minute, with numerous mistakes. Another area for which I interview people is editorial work. When the young applicant shows no familiarity with commas or apostrophes or the most basic verb usage, the transcript with the good grades is almost laughable. Sometimes, acting in the same way as the Brown faculty, I have recommended employment—and then nothing but sorrow has resulted. Seldom, though, do the would-be "experts" acknowledge that any of their poor performance is their fault—or that it even exists. Usually they are vituperative, combative, and bitter.

What it comes down to is that a young Christian must understand that "life is real! Life is earnest!" and that we glorify God by the excellence of our daily work. The workaday world has no place for frauds in the guise of "educated" people. Some do manage to squeeze by, but I wonder whether the world will grind to a halt because of the ignorance and general low performance of these people.

I am sure that if Christ had needed to make His living on earth as a carpenter, He would have been well able to do so with His efficiency, attention to all that He needed to learn, and willing attitude.

And He is our example.

Busy for what?

By SARA TERIAN



As Christians, we have the means at our disposal to find the path to simplicity. Like Mary, who chose to spend her time with Jesus while her sister, Martha, busied herself with other things, we can choose "that good part." With a clearer vision to see the things that matter most we will be able to make better decisions about the use of our time.

"The art of being wise is the art of knowing what to overlook," wrote William James. In the busy life of the late twentieth century, this bit of wisdom may offer a much-needed clue to those who find their days too short for everything they want to accomplish.

Our use of time is governed, first of all, by the arithmetic truth that there are only 24 hours in a day. We need at least one third of that time for rest, and some besides for the fulfillment of other physical needs. When we add to these our practical, social, mental, and spiritual needs, we find each hour and minute in heavy demand.

Were we free to portion our time in these categories as we wish, there probably would be no problem. But for most of us this is not the case. Our physical or social conditions may severely restrict choices. Also, various institutions that regulate our lives often tend to predetermine our time allocation. What is worse, the demands placed on us may pull us in opposite directions until we hardly know what to do.

Many people are ready to give well-intentioned advice. "Clarify your priorities," they say. Successful business executives and other efficient people list their duties for each day in the order of importance. They take pride in using every minute to the greatest advantage, performing like programmed computers.

But what do we do when there are too many priorities, too many "essentials"? And what do we do when we cannot perform like computers, when we feel powerless to eliminate some of our priorities? We parents, especially mothers, often find ourselves in this dilemma—we are pressed by duties pertaining to family, work, church, and community, and to ourselves if we are to maintain health.

Perhaps the solution to this problem lies in a deeper analysis of our "computer programming." We have to take each priority apart, break it into its basic components, and rewrite the program. We cannot—and do not wish to—abandon our families, friends, or church, nor can we overlook the need to earn a living. But if each component is put together differently, perhaps we will find overlaps that will ease the pressure on time.

For example, take family time—time that parents should spend with their children. A dictum repeated everywhere runs something like this: "It is not the quantity but the quality of the time you spend with your children that matters." For years this saying left me unconvinced. I could not understand how merely hugging my child five minutes a day could be better than being available 24 hours a day. This saying, it seemed, was often pulled out to cover a guilty conscience or to comfort others who felt guilty.

Then I heard a version of it that immediately struck a responsive chord: "It is not the quantity of time but the quality of *relationship* that matters." This gives the matter a totally different perspective. It takes time to build and maintain a quality relationship, but imposing one's

Sara Terian, in addition to being a homemaker and mother, is a doctoral student in sociology.

presence on others can also destroy a relationship. The cliché “tied to mother’s apron strings” is an example of the latter. Furthermore, if time is given grudgingly, it can hardly help to develop a relationship.

Generally a quality relationship is not built by sitting down with the sole purpose of building a relationship; rather, it is a byproduct of shared lives. Time is certainly involved in this, but the focus is not on it. We simply live our lives *with* our children, in partnership, guiding and instructing them along the way, considering them important, and respecting their personalities.

Putting this principle into practice means being interested in the affairs of our children and enjoying their company. It means involving them in our lives and getting involved in theirs. It means openness. It means working together and playing together, laughing together and

perhaps crying together. Many of our physical and social needs can be fulfilled together with our children.

A mother once reported an experience that illustrates this principle. Working while managing her family of four children, she found both her time and money limited. One day the family’s dishwasher broke. When the mother announced that everyone must help with the dishes, she was met by a chorus of groans. In a few days, however, the groans disappeared, and cleaning up the kitchen became a time for conversation and making plans for the next day. When the mother’s payday came, the children decided they did not want a dishwasher anymore. The family had found new enjoyment in working together, and the dishwasher money was used for something special.

Strangely, it often seems that the more time-saving devices we buy, the less time we have. A speaker in an

FOR THE YOUNGER SET

The prodigal son

By JOYCE MILLS

The sun is hot, and here I sit;
Those pigs have got the best of it,
For they have food and I have none,
Yet I was once a rich man’s son.
My home was in a mansion grand;
My dad has flocks and herds and land
And servants, too, and garments fine—
And here am I out herding swine.
Those locust husks would be a treat,
And yet I starve and watch them eat
And suffer hunger pangs each day
And long for home so far away.
I was a fool, but I was told
It wasn’t me, it was my gold
My “friends” desired. I have no doubt
They’d still be hanging round about
If I were rich, as in the past,
A costly lesson learned at last!
I couldn’t stand the old folks’ tales
Of how the world was hard as nails
And I’d be sorry if I went,
For soon my money would be spent
And I’d be broke. I laughed and said:
“Life should be more than daily bread.”
I wanted fun, wild parties, wine,
I’ve had them all, yes, they were mine
Until I woke one early dawn
And looked to find my money gone.
I begged for help, but no one knew
Who I was then; what could I do
But look for work? I looked, all right;
I hunted work from morn till night,
And begged my food, until one day

I overheard a fellow say
He needed help. So here I am
Out raising someone’s breakfast ham!
I’ll leave these pigs, I will, I will,
And go back home. I’ll walk until
I see my dad and home once more;
I’ll knock and wait outside the door
And then I’ll say: “I’m sorry, Dad,
I’ve squandered every cent I had
In living high and having fun;
I know you cannot call me son,
But make me as a hired hand
To help you sow and till the land.
I’ll do my best to serve you well,
For just a place in which to dwell,
And food to eat from day to day.
I’m sorry that I went away!”
And so he went, the prodigal,
He walked and walked; he walked, until—
“I’m almost home! I just can’t wait!
But who is standing by the gate?
It can’t be Dad— It just can’t be
That he is waiting there for me!
Oh, Dad, it’s I; I’ve come, I’ve come!
I know you cannot call me son
For I have lived so wickedly
And spent the gold you gave to me.
What’s that you say? You do forgive
The wicked way I chose to live?
You take your robe, so clean and fair,
To cover up the rags I wear?
It’s hard to know just what to say,
But, Dad, I’m home! I’m home to stay!”

American cultural center overseas once remarked that the washing machine did not relieve the workload for American housewives, it only increased their "zeal for cleanliness." While today's working mother can hardly afford too much zeal for cleanliness, the statement illustrates Parkinson's Law that work expands to fill the time allotted to it.

In our considering the things we "have to do" in any given day, it would be helpful to try to determine how many of them are really necessary, and necessary for what. If we have a heart attack, life around us will go on without our contribution. Why not give the little we can and continue to live? It helps to remember that none of us is indispensable.

Our busy schedules could be considerably relieved by stripping our lives closer to the essentials. We may not need to make radical changes; little daily decisions can make a big difference. The family must be fed, clothed, and sheltered, but this need not mean a daily apple pie, a starched pinafore, or a floor like the sea of glass. Children by nature enjoy simplicity; mothers—perhaps more than fathers—sometimes complicate it by being overly ambitious.

Yet even the necessities take time. This is where the second feature of our dishwasher story comes in. Housework can be made a family affair. Children feel honored by being trusted with responsibilities. While I was writing this article, our 7-year-old served breakfast and felt extremely proud of herself. Much of the work can be an adventure to the children if they are given a chance to try out their skills.

What matters most is not the amount of time spent but the quality of relationship.

Of course, training is required if the children are to achieve maximum usefulness. Until this takes place the parents simply have to do their best, sharing duties and responsibilities. This time, though requiring great patience, can be immensely rewarding. If parents could only enjoy their children more and worry less about outside appearances, much of the nerve-racking pressure could be relieved.

This principle of putting people before appearances can be carried outside the family circle, into our social lives. We worry about the lengthening list of dinner invitations we think are musts if we are to have any friends. But does friendship have to depend on a dinner invitation? Carried to an extreme, it can become a social barrier instead. True hospitality is sharing our meals with whoever happens to come by or whoever needs it most, and true friendship is the kind that need not be purchased. Granted, there is a certain charm in carefully planned special dinners, and I

have no intention of ruling them out. But social life should not be confined to these special events.

Potlucks have become fashionable; they ease the burden of preparation. Yet, unless simplicity is the rule and spontaneity is preserved, even these can become merely another thing to keep us busy. Solomon, whose wisdom touches every facet of life, has something to say about this also: "Better is a dish of vegetables where love is, Than a fattened ox and hatred with it" (Prov. 15:17, N.A.S.B.). "Better is a dry morsel and quietness with it Than a house full of feasting with strife" (chap. 17:1, N.A.S.B.). A contemporary equivalent of this could be: Better is a sandwich in fellowship than a banquet in frenzy.

Finally, as Christians, we are concerned how to have enough time for our devotional lives. But this very question shows that we have missed the point. When my best friend (my husband) was away from me, I needed no special devices to find time to read and answer his letters. Conversely, had I not been interested, no device would have given me the enthusiasm needed to communicate with him.

Time to commune with Jesus

The above-mentioned axiom "Not the quantity of time but the quality of relationship" can be applied also to our devotional lives. When we are in love with Jesus, we somehow find time to commune with Him. Perhaps it is because our priorities become rearranged. We become so interested in His Word that we would rather neglect other things. This is having a quality relationship with Jesus, which strengthens as it is continued and renewed constantly. Furthermore, this relationship reminds us of the quintessence of our existence. Jesus reminded Martha about this proper perspective in His famous, gentle rebuke: "'Martha, Martha, you are worried and bothered about so many things; but only a few things are necessary, really only one'" (Luke 10:41, 42, N.A.S.B.).

In the matter of a relationship, no one can dictate to another the exact amount of time to be spent with the special Friend, for no amount of time seems enough anyway. The exact amount of time we spend exclusively in worship may vary from day to day and from person to person, but we can complement it by having prayer and praise in our heart while going about our duties.

Martin Marty, a well-known American theologian, describes great people as those who have found simplicity. "The inner and outer aspects of their lives match," he writes. "Successful living is a journey toward simplicity and a triumph over confusion." It may require courage to live true to the highest purpose, but the resulting serenity is well worth the effort.

As Christians, we have the means at our disposal to find the path to simplicity. Like Mary, we can choose "that good part," and other things will fall into place. With a clearer vision to see the things that matter most we will have a criterion for our myriad daily decisions about the use of each hour and minute. □

A word from *our* Sponsor

Paradoxically, at a time when study is being piled on supporting study as to the hazards of smoking, non-smokers in the United States have been threatened by moves to deregulate nonsmoking provisions on commercial aircraft. On top of that, the American public is being given the impression that subsidies for the tobacco industry are untouchable and sacrosanct.

A recent article in the *New England Journal of Medicine* documents the results of studying 25,000 people in California for 13 years. Researchers found that the risk of dying from coronary disease is twice as great for smokers as for those who have stopped smoking and that the risk of dying from any cause is one and one-half times greater for smokers than for quitters.

Commenting on this in the June 11 issue of the *Washington Post*, Columnist Ellen Goodman suggests that "this study, like the others, will be followed by a word from our favorite sponsor, those wonderful people down at the Tobacco Institute." She adds that the "Tobacco Institute apparently employs legions of . . . [people] who spend their days devising baroque rebuttals to scientific research. Once they ascribed the rise in lung cancer to 'enhanced detection capability.'"

Former HEW secretary Joseph Califano, in his book *Governing America*, describes the power of the tobacco lobby in this country, then puts the case against smoking this way: "Cigarettes have killed more Americans through heart disease, lung cancer and emphysema than all our wars and all our traffic accidents combined."

Feathered choir

By
VIRGINIA
VESS

*Heard a concert of birds singing
In the early morning hours,
And it sounded as if their carols
Were falling like song showers.*

*First I heard them sing sweet solos,
Then a many-voices blend;
And it seemed like a rejoicing
Going on from friend to friend.*

*It was like a beauty blessing
Coming from the skies above
With a taste of heaven's future
In God's melody of love.*

Of course, smoking is a health hazard throughout the world, as well as in the United States. At the twenty-ninth World Health Assembly held in May, 1976, the World Health Organization (WHO) urged the governments of member states to "create and develop effective machinery to coordinate and supervise programs for control and prevention of smoking on a planned, continuous, and long-term basis." They also adopted a resolution urging that steps "be taken toward insuring that non-smokers receive protection from an environment polluted by tobacco smoke."—*Focal Points*, U.S. Department of Health, Education, and Welfare, January, 1977, p. 2.

Some countries are doing more to implement these resolutions than others. Milo Sawvel, associate director of the General Conference Health and Temperance Department, recently returned from a two-month visit to Central and South America. In visiting with a senator from Brazil he learned that the legislature in that country has had difficulty enacting antismoking legislation. The senator is now sponsoring a bill to put a warning label on cigarette packages.

Smoking increases in Brasilia

The secretary of health for the federal district in Brasilia told Elder Sawvel that the smoking problem there has increased alarmingly. The secretary of health in another country confided proudly that, after having smoked 700,000 cigarettes, he has now stopped smoking. He was so pleased by his accomplishment that he readily agreed to support Adventist stop-smoking programs.

If smokers hurt only themselves, that would be bad enough, but current research indicates that others can be hurt besides the smoker. A strong association has been found between cigarette smoking and higher late-fetal and infant mortality. Pregnant women who smoke risk spontaneous abortion and neonatal death.

Dr. Richard Naeye, of Hershey Medical Center in Pennsylvania, reports that researchers in that institution have found that there is an apparent predisposition to sudden-infant-death syndrome—known as crib death—by infants whose mothers smoke cigarettes.

Much attention has been given recently to the effect of side-stream smoke—the results of nonsmokers' being exposed to concentrations of tobacco smoke from smokers. A 14-year study of 265,000 people in Japan found that nonsmoking women married to heavy smokers were twice as likely to die of lung cancer as were women married to nonsmokers. Side-stream smoke has a higher concentration of noxious compounds than does mainstream smoke inhaled by smokers—twice as much tar and nicotine and three times as much 3-4 benzopyrene, which is a suspected carcinogen.

Seventh-day Adventists the world over have been given a word from *our* Sponsor. We need to encourage our respective governments to follow the WHO recommendations and, of course, we will do all we can to help those who wish to overcome the tobacco habit. L. R. V.

Pines Adventist Home cares for Guatemalan children

By ROBERT S. FOLKENBERG

Established in 1979 by Kenneth and Alcyon Fleck, The Pines Adventist Home in Guatemala now cares for 50 children; this number will increase to more than 75 by the end of the year, when the facilities under construction are completed.

Instead of the children's being housed all together in a dormitory or barracks-style accommodation, they are placed in a single-family home, with loving, Christian houseparents. There are no more than ten children placed in a single home. This plan fosters a more balanced development within the framework of love.

Jose and Patricia Cruz had only one child when they came to work at The Pines. But now, as houseparents, they care for ten children between 2 and 15 years of age.

Martita is one of their children. She was discovered in a hut, cooking tortillas over an

open fire, although she was burning with a high fever. Although she was only 13 years old and weighed only 39 pounds, she took care of herself and two younger children. When asked why she was not in bed resting instead of cooking, she replied, "I can't go to bed. If I do, my father will beat me."

For weeks after Martita arrived at the orphanage she could not smile. Soon, however, her slight frame began to fill out; she gained 11 pounds in the first month of her stay. Now, able to be a child again, she laughs all the time and leads the singing during the Sabbath-afternoon missionary programs.

The Central American Union invited Pastor and Mrs. Fleck to return to Guatemala, where Pastor Fleck had served as mission president, to establish the first church-related orphanage in the Inter-American Division. To begin the project, LIGA International donated the first \$40,000 toward construction. Then 360 acres of land, part of



A teacher, left, arranged to take two abused children to Alcyon Fleck, right, to be cared for at The Pines Adventist Home in Guatemala.

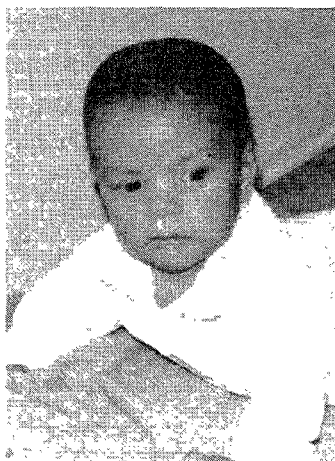
the Guatemala Mission's boarding academy in the remote northern jungles of the Peten, was made available to the orphanage by the academy and mission committees.

Since neither the Central American Union nor the mission had operating funds or additional capital funds avail-

able, the Flecks were encouraged to organize a Seventh-day Adventist laymen's nonprofit corporation to handle public funding for this enterprise. International Children's Care, Inc. (ICC), Battle Ground, Washington 98604, is the corporation that developed as a result of this initiative. Thereupon, the Central American Union requested ICC to take over the day-to-day operations of this new institution, under the supervision of the church.

ICC has done an outstanding job of directing operations and simultaneously raising the necessary capital development and operating funds. Furthermore, ICC has established the necessary legal bodies, both in Guatemala and in the United States, to participate in limited adoptions.

A seemingly unlimited number of abandoned or orphaned children need the help of Hogar Adventista los Pinos ("The Pines Adventist



Left: Edwin is the youngest child in house No. 2. Center: A grandmother gave Juan Carlos to the orphanage wrapped in rags and weighing only 3 pounds 12 ounces. Right: This little girl enjoys attending Sabbath school.



The young residents of house No. 1 learn homemaking skills, including baking bread, from their housemother.

Home"), but obviously the capacity to accept more children is limited by the \$15,000 it costs to build and furnish a home for a family and ten children, and the availability of monthly sponsorships. Before the homes under construction can be inhabited a new well and pump must be installed, as well as a 32-40 KVA diesel generator acquired. Because of their success and many requests, ICC is exploring various countries for the possible placement of additional orphanages. The students at Campion Academy, Loveland, Colorado, have raised the first \$18,000 toward initial expenses of the next orphanage!

Working with abandoned children is missionary work of the highest order. The children at The Pines Adventist Home and their houseparents feel the responsibility of actively sharing their faith. In a nearby village called Sabanita the orphanage families recently conducted their own series of evangelistic meetings. Not only has a new company of about 50 persons been formed, but a simple chapel has been built to house the new congregation. We thank God for the beginnings in the Inter-American Division of this important means of spreading the gospel.

SDAs continue interest in Southeast Asians

By LILYA WAGNER

The news media seem to have lost interest in the refugee situation of Southeast Asia. No longer do accounts of Cambodian and Vietnamese people fleeing their countries appear on the front pages—in fact, this type of news no longer appears even on the back pages. However, Seventh-day Adventists have not lost interest, and certainly should not for two reasons: (1) refugees remain a tangible reminder of the tragic dilemma caused by this world's evil, and (2) refugees have a great need to learn of and live God's love.

While visiting refugee camps in Thailand I met Saranak. He served in the Cambodian navy prior to the fall of the Lon Nol government to the Khmer Rouge forces in 1975. As the result of being hit by a rocket he lost his arm. Subsequently he was sent to Texas for further training, because his status as an officer and his knowledge of

naval affairs made him valuable to the Government. While in America, two important things happened to him. He acquired a prosthesis and he became a Christian.

When the rebel forces assumed power Saranak went into hiding. Disguising himself as a peasant he cared for water buffalo. In addition to

hiding his identity Saranak also had to hide his prosthesis, because it branded him as an educated person in contact with foreign nations.

When Vietnamese forces moved into Cambodia early in 1979 and continued to push westward Saranak fled with his family to Thailand. In the refugee camp he faced another dilemma. His wife and 4-year-old son were to be transferred to another camp but he was not. An Adventist nurse working for SAWS learned of the situation, prayed with him and for him, and then intervened by contacting the officials in charge. Miraculously, the officials, who declared that they never made exceptions, placed his name on the list and he was transferred with his family.

Saranak had made a friend in the first camp. Sokhom also had served as a naval officer in the Lon Nol navy and studied law at the same time. When the Khmer Rouge took over Cambodia, Sokhom hid his identity by becoming a fisherman. He kept his captors appeased by providing them with fish to supplement their meals. While severe hunger and starvation threatened, Sokhom believes God led him in his efforts to catch fish and at times supplement the meager dietary allowances of his own family.

Sokhom and his family fled to Thailand when the Viet-



Sivonne, Sokhom, and Saranak display the translation of Voice of Prophecy lessons they have prepared in the Khmer (Cambodian) language.

Lilya Wagner is a staff member at Union College, Lincoln, Nebraska.

name incursion came. At the border, guards herded them onto a bus and told them they would be taken to a camp. However, unknown to Sokhom, the Thai border was closed and they were being taken back into Cambodia. In an isolated area the guards ordered them off the bus and said, "Now run. Don't pick up your belongings or we'll shoot." Those who hesitated were shot.

After several months of danger and tension, Sokhom and his family crossed the border again. This time they were admitted to a camp. Ironically, it seemed that Sokhom would be separated from his family too. Again the Adventist nurse intervened and prayed with him and for

him as she had for Saranak, and once more the camp officials made an exception they had vowed not to make.

In the new camp Sokhom and Saranak met Sivonne, a young Adventist woman. She had been baptized while studying at the Adventist English language school in Phnom Penh. Somehow she managed to survive the holocaust that eradicated half of the Cambodian population. Today she praises God for delivering her.

Sivonne, Sokhom, and Saranak have undertaken a major task, translating the Voice of Prophecy lessons into the Khmer (Cambodian) language. These lessons will make it possible for thousands of Cambodian refugees to study God's Word. A large

number of refugees are eager to satisfy their aesthetic, intellectual, and spiritual needs. The refugees' temporal needs have been met partially. Now they hunger for something to fill their souls. Sokhom and Saranak want to be baptized, but in their particular camp no place is available for a baptism.

Each of the many refugees I met had terrifying and fascinating experiences to relate. Pastor Huong fled Vietnam when his life was threatened because he refused to stop preaching Adventist truths and work for the ruling government. He walked out through Cambodia, braving many dangers, especially the land mines that riddle the Thai-Cambodian border. He

now has numerous converts in several camps. One Sabbath I watched five young Vietnamese, converts of Pastor Huong's converts, being baptized. Pastor Huong hopes someday to be reunited with his family, who still are in Vietnam, but when that will happen is uncertain. What is certain is his faith in God and his desire to share the Adventist belief with his fellow refugees.

Laneth fled Cambodia at his mother's urging. She not only feared for his life but that he would never be able to develop his keen intellectual abilities. Because he improved his English quickly and well he works as a translator in the camp. He also taught himself to play an old guitar donated by a volunteer worker. While he enjoys playing and singing Cambodian folk songs, he says, "Every day I sing Jesus songs to my people."

Are these refugees Christians who love the message only because of the temporal blessings it has brought them? No doubt some people will lose interest in future months and years, but cannot the same be said for Christians of other cultures? During this time of much uncertainty many Cambodian and Vietnamese refugees truly are interested in Christianity and—as they learn more—in the Seventh-day Adventist Church, as well. That should be enough for those of us who are working for the time when heaven's books will relate the final story.



Pastor Huong has converted numerous people in several refugee camps. He hopes someday to be reunited with his family, who are in Vietnam.



Laneth sings "Jesus songs" to his people daily, along with folk songs.



The author watched the baptism of five young Vietnamese converts of Pastor Huong's in a World Vision fishpond.

RWANDA

Mugonero is 50 years old

Mugonero (formerly Ngoma) Hospital in Rwanda is celebrating its fiftieth anniversary this year. Founded in 1931 by John H. Sturges, the institution has grown from one small building until today it has wards with 120 patient beds, a separate maternity hospital, and a large outpatient building where mothers bring their children under 5

years of age for evaluation and treatment and are instructed in child care. Each day during the week as many as 200 prenatales (pregnant mothers) come for examination, counsel, and supplemental foods, such as milk powder and yellow cornmeal.

Probably no hospital on earth has a lovelier climate or a more attractive physical location with a more magnificent view. It is situated slightly south of the equator and on the vast escarpment of the Great Rift Valley, overlooking 1,100-square-mile Lake Kivu. The lake, 1,500 feet below, in turn is 4,788 feet above sea level.

The hospital is surrounded by tall trees, an abundance of flowering shrubs, green hedges, fruit trees (one avocado is more than 30 feet high, has a trunk four feet in diameter, and bears giant fruit the year round, growing in clusters somewhat like grapes), and vegetable gardens. The air is clean, and there is an abundance of rain.

Rwanda is a small country of 10,169 square miles—about the size of Maryland. Located in the center of the continent, it has been called "The Switzerland of Africa," but while it has mountains as high as the Alps and most of the land in the northwest is mountainous, it lacks the majestic grandeur of the rugged, snowcapped Alps.

This small inland nation is densely populated with nearly 5 million inhabitants, nearly 90 percent of whom are Bantu stock (the Hutus). About 10 percent are Nilatics (the Tutsis, or "tall ones"), and 1 percent are Pygmies (the Twa). The Tutsis, a pastoral warrior race, dominated the country until the 1959 revolution when the king was deposed and a republic dominated by the Hutus was established in January, 1961. The Hutus are mostly agriculturists, and the Twa are forest dwellers, hunters, and potters.

The country is largely Christian, with 45 percent of the population Roman Catholic. The Seventh-day Adventist Church, with a membership of more than 110,000, is



Mugonero Hospital in Rwanda has grown considerably since its founding in 1931, when it occupied one building.

the largest Protestant church. When the last trumpet sounds, a host of God's saints will come from Rwanda.

The people in general are very poor. The people subsist by growing their own food, so the land is heavily cultivated, even on 45-degree mountain slopes. They raise bananas, beans, maize, sweet potatoes, and other vegetables. For more than a thousand years, until World War II, the Rwandans were largely vegetarian, as are many of them to this day, deriving most of their protein from beans with grain—an excellent source.

B. Wacker is the medical director at Mugonero. Associated with him are Charles Rafuko and George Binet, of France. Rudi Merckx, of Belgium, is the matron.

For 15 years Naomi Bul-lard, of Florida, has directed the school of nursing, which is recognized as one of the best in the land. This is to be the nurse's training school for the French-speaking areas of Africa.

During 1981 the hospital will be connected with the new government electric grid, will double its water supply from an enclosed spring more than four miles away, and will start construction of a new school of nursing building, a

student nurses' dormitory, a dining hall, and a new health-education building. The fiftieth anniversary year promises to be as significant as 1931 was in the history of Mugonero Hospital.

DUNBAR W. SMITH, M.D.
Calimesa, California

MICHIGAN

Attorneys meet at Andrews

In conjunction with the Andrews University alumni homecoming weekend May 1-3, the National Conference of Adventist Attorneys met on the campus. The conference was sponsored by the Andrews University Institute of Law and the alumni association.

Patterned after a similar conference held in Williamsburg, Virginia, in 1978, Seventh-day Adventist attorneys had the opportunity to fellowship with one another and with leaders of the church and were updated on legal developments of particular concern to the church.

Warren L. Johns, chief counsel for the General Conference and director of the Andrews University Institute of Law, stated, "Adventist

attorneys are called upon more frequently by the church for their legal counsel, business advice, and assistance in special areas. The institute at Andrews was organized in conjunction with the denomination's worldwide headquarters for the primary purpose of utilizing the resource of more than 300 Adventist lawyers in the United States for the advancement of the mission of the church."

As now envisioned, the governing body of the institute, under the direction of the Board of Trustees of Andrews University and the Office of General Counsel at the General Conference, is a board of governors consisting of seven Adventist attorneys. The institute has been divided into sections, each of which is concerned with a particular area of law.

Mr. Johns was named "Alumnus of Achievement" during homecoming weekend at Andrews. He is a 1951 graduate of the university's Theological Seminary. Licensed to practice before numerous Federal courts and the U.S. Supreme Court, Mr. Johns is also the founding editor of *JD*, the annual publication for Adventist lawyers.

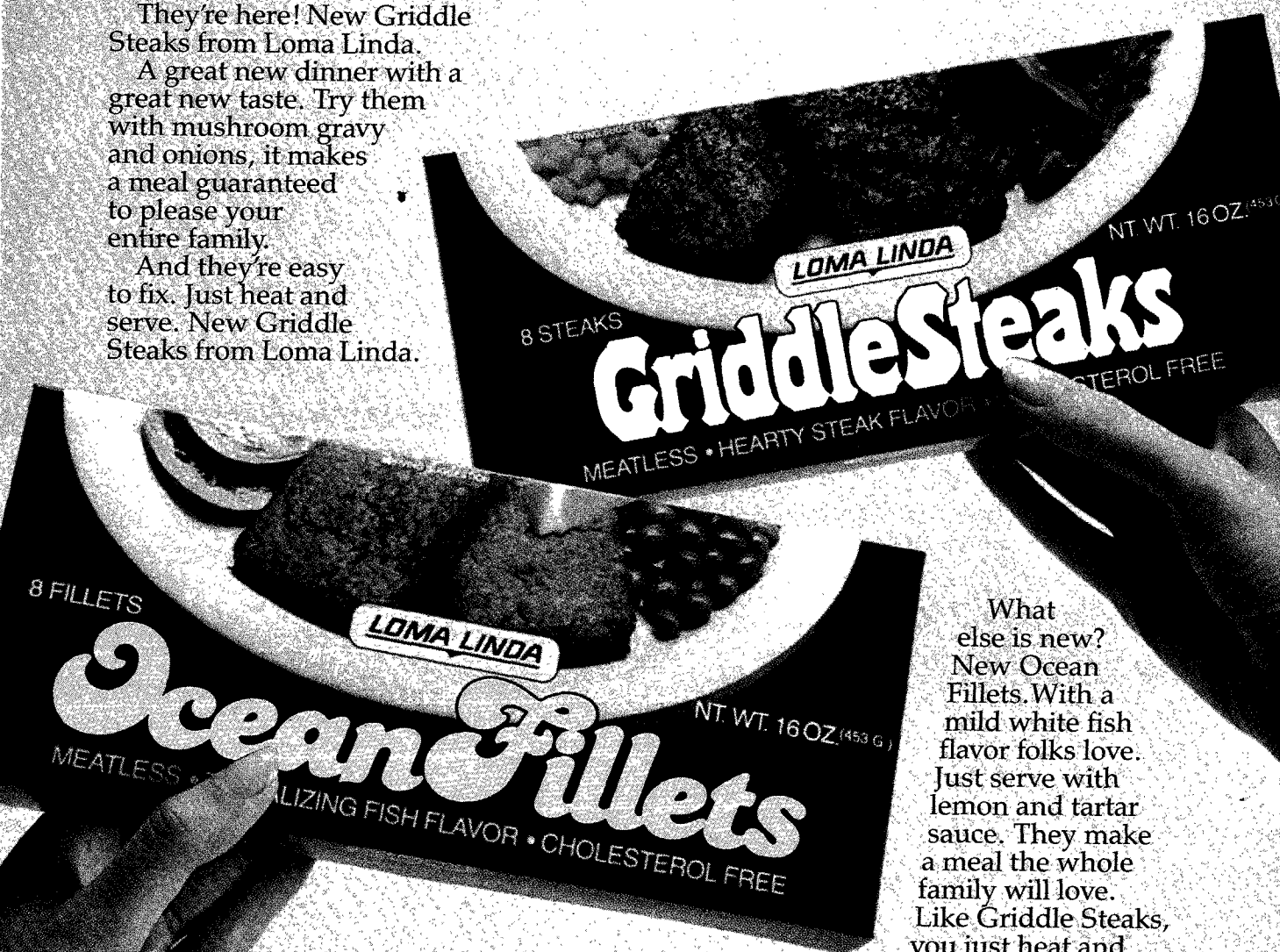
BECKY FROST
Andrews University

New frozen dinner ideas your family will warm up to.

They're here! New Griddle Steaks from Loma Linda.

A great new dinner with a great new taste. Try them with mushroom gravy and onions, it makes a meal guaranteed to please your entire family.

And they're easy to fix. Just heat and serve. New Griddle Steaks from Loma Linda.



What else is new? New Ocean Fillets. With a mild white fish flavor folks love. Just serve with lemon and tartar sauce. They make a meal the whole family will love. Like Griddle Steaks, you just heat and serve. New Ocean

Fillets from Loma Linda. It's a special taste you can serve any day of the week.

LOMA LINDA FOODS
Our Church's Own Company

To circumvent law, merchants claim to be SDAs

For some months it has appeared that Adventism has been gaining ground among the business people in the south of England.

A government regulation makes provision for Jews and Seventh-day Adventists, because of their observance of the seventh-day Sabbath, to conduct normal trade on Sundays. Other shopkeepers are allowed to sell only a limited range of goods on that day.

In order to avoid restrictions on sales and still meet the letter of the law, about 70 traders at Hayward's Health Market, 40 miles south of London, claimed to be Seventh-day Adventists. Suddenly it became popular to be a Sabbathkeeping Adventist. Insofar as most of these claimants were heavy smokers and heavy drinkers, the local authorities became suspicious.

To be sure the traders were complying with the Shops Act they checked with the local conference office and church pastors in the district, and in no instance could bona-fide membership of the church be established.

This led to most of the Sunday stall holders' withdrawing their original claim about being Seventh-day Adventists. However, 14 individuals took an entrenched position, and even made affidavits to the effect that they were members of the church.

As a final court of appeal, the British Union was forced to set up a Sunday Trading Tribunal and to commission the 14 traders to attend, with individual legal representation, if necessary. A date was fixed, and the church's representatives in no way looked forward to what could be a day of wrangling.

"Not surprisingly," states John Arthur, executive secretary of the British Isles headquarters of the church, "none of the traders bothered to attend. The message must

have gotten through that the church cannot be of assistance to any pseudo Adventists in respect to Sunday trading."

VALERIE PEARCE
Communication
Department
British Union

PHILIPPINES

Seminary and research center are dedicated

The Seventh-day Adventist Theological Seminary (Far East) and the Ellen G. White Research Center, Philippines, were dedicated May 24, 1981, in ceremonies highlighted by the presence of division, union, and mission leaders.

Since the late 1960s the Graduate School of Philippine Union College has offered Master of Arts degrees in religion and religious education. Full accreditation has since been extended to the seminary's Master of Arts and Master of Divinity programs

by the Association of Theological Schools of South East Asia, and later by the General Conference of Seventh-day Adventists.

"The future of the seminary seems eminently bright," said Ottis C. Edwards, education director of the Far Eastern Division. He further announced that funds for constructing the seminary chapel are already available.

Leslie G. Hardinge, seminary president and dean, said that the seminary has students not only from the Far East but from Africa, India, Sri Lanka, Pakistan, Bangladesh, Burma, and Pacific Islands.

After the dedication of the building, the research center, the only one in the Far East, situated in the basement of the seminary, was opened to the public, with Esmiraldo de Leon, director, as guide.

The research center now houses 50,000 pages of letters and manuscripts in chronological order, 30,000 reference cards, 4-by-6-inch microfiche records to thousands of pages of periodicals and articles, and

600 early pamphlets. The sorting and filing of these materials was made possible through the help of Mrs. Hedwig N. Jemison, General Conference assistant secretary of the Ellen G. White Estate.

NELSON S. PALLASA
Public Relations Director
Philippine Union College

JORDAN

Adventist Care Home helps orphans

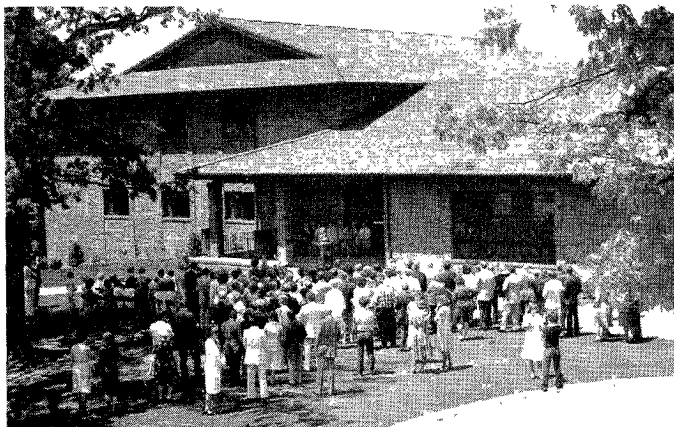
Following the 1967 war, the Middle East Union organized the Seventh-day Adventist Care Home in Amman, Jordan, to support and care for the needs of orphans. Today, besides serving as a refuge for these children, it is also a means of providing Christian education and spiritual growth.

This year 23 boys aged 8-16 have been cared for during the school year. Besides the director, Bishara Aziz, and his wife, the staff is made up of a cook, a cleaning woman, and a maintenance man. Each year two student missionaries have come from the United States to help with certain aspects of the program, especially with improving the children's knowledge of English.

Although few of the children are members of the Adventist Church, the Care Home strives to teach the boys responsibility and better living habits. Wholesome activities are planned for their enjoyment—swimming, picnics, nature walks, excursions to interesting places such as the Dead Sea, and youth meetings and religious services to help with their spiritual growth. During part of the summer these children attend youth camp.

The Care Home works with the government in locating and taking care of these needy children. It is our wish to provide services for more children so that God's work may be finished soon.

BISHARA AZIZ
Director
Adventist Care Home



Potomac Conference opens "resource office" debt free

The new three-story Potomac Conference "resource office" was officially opened, debt free, in Staunton, Virginia, Sunday afternoon, May 17. The new building is on the same site as the former building.

For the first time in many years the entire conference staff is housed under one roof. The facility was designed to serve efficiently the needs of the conference's 82 churches.

The ribbon cutting was performed by A. R. Giesen, of the Virginia House of Delegates. The prayer of dedication was offered by Frank L. Jones, General Conference assistant treasurer. The main address for the opening was given by Ron M. Wisbey, conference president.

ERNEST N. WENDTH
REVIEW Correspondent

Multimedia crusade draws large audience

Sixty persons have been baptized as a result of the Revelation Exposition Crusade conducted by Jack Bohannon, associate Ministerial secretary of the Lake Union Conference. Twenty-five hundred persons attended the opening night meeting held in two sessions in Berrien Springs, Michigan.

The Revelation Exposition

is a multimedia presentation utilizing nine computer-controlled slide projectors and a movie projector. The Bible pictures were shown on three 10-foot-square screens. This way of presenting the gospel and prophecies of the Bible attracted more than 1,500 who attended regularly night after night. Dr. Bohannon conducted two sessions each night throughout the five-week series to accommodate the crowds who were invited by lay members under the Operation Andrew Program.

More than 500 guests who attended regularly are being

visited by area pastors who cooperated in this countywide evangelistic thrust. William Bloom, a visitation coordinator, reports that more than 40 others will be baptized within the next few weeks. More than 100 who made decisions for baptism are being contacted by pastors.

During the lectures for the adults, an evangelistic series was being conducted for youth by Anthony Castelbuono, youth pastor of Pioneer Memorial church, and Brian Stevenson, youth pastor of the Berrien Springs church. A number of members helped to bring the gospel of Jesus to the approximately 400 young people who attended the youth meetings.

A good spirit of camaraderie developed among the 13 district pastors as they worked together in this coordinated soul-winning crusade for the Michigan Conference. Many pastors are now conducting follow-up meetings in their own churches.

Seven students from the Theological Seminary at Andrews University participated in the crusade. The student team, under the direction of Steven Vitrano, gained experience in public and personal evangelism as well as pastoral ministry.

"One of the remarkable things about this series," says Charles Keymer, Michigan Conference president, "is the revival that took place among God's people."

"Many longtime Adventists in the Berrien Springs area rededicated their lives to the Lord during the Revelation Exposition Crusade," reports the Berrien Springs church pastor, Don Driver.

FRANKLIN HORNE
Crusade Coordinator

But for the past two years a new market has been opened by introducing vegetarian meals to the cafeterias of German universities and important enterprises. This endeavor has gained wider public attention.

At the University of Cologne 12,000 servings per day are being sold. Students have a choice of four menus, one of which is vegetarian. An average of 5,000 servings of the meatless soya products is sold to the students each day. One of the larger companies, the Bosch concern, with some 105,000 employees, also makes available to its employees once each week meatless products from our health food factory. Nearly all universities from Flensburg (far north) to Konstanz (most southern) have joined in the meatless program and offer a health food menu once or twice per week. The chief cook in Kiel stated: "Of all four varieties we offer, the vegetarian plate is always sold out first. Our 150 co-workers try hard, but can hardly cope with the demand for this new diet."

With an output of about 3,000 tons of soya products per year, not counting the other health foods, our factory runs 50 trucks and four tractor-trailer units. A whole new section has had to be opened—the department for providing canteens.

The book *Alternative Diet: Wholesome Soya Menus*, by Uwe Kolster, has circulated widely and already has been translated into Dutch and French.

At a time when more and more people are troubled by news about contaminated meat and are searching for an alternative, they find Adventist health food products to be a reasonable substitute. Michael Makowski, director of our Lueneburg factory, believes that we were given the solution to the dietary problems of modern man a century ago in the counsels of the Lord. These health food products are also attracting increasing interest in the message of our church.

HEINZ HOPF
Review Correspondent



Florida Hospital opens institute of rehabilitation

A man who lost both legs in a trash compactor in February and whose neck was broken in a traffic accident in April participated in the May 11 opening of the Florida Institute of Rehabilitation at Florida Hospital in Orlando.

Ward Kelsey, pictured with Mardian J. Blair, hospital president, and Florida Senator George Stuart, Jr., had been discharged from the hospital after recuperating from his original injury. He was learning to walk with prostheses and depended on his arms for transportation and balance.

Two days after his release from Florida Hospital, Mr. Kelsey was involved in a traffic accident, breaking his neck and experiencing partial paralysis of his arms. He is now receiving physical therapy treatments to strengthen his arms and is eager to start using the prostheses in the near future.

The Florida Institute of Rehabilitation is the first hospital-based rehabilitation program in central Florida to be accredited by the Commission of Accreditation of Rehabilitation Facilities.

The institute is designed to aid patients with spinal-cord injuries, head trauma or brain damage, muscular or skeletal disorders, or neurologically related problems.

KEVIN McCLANAHAN

GERMANY

Interest in vegetarianism escalates

Adventist health food products are well known and available in all the 2,500 health food stores of West Germany.

Inter-American

• The Inter-American Division quadrennial council was held June 7-10 in Miami, Florida. Recommendations were voted for the growth of the church in Inter-America, and officers for the union missions were appointed. For the Columbia-Venezuela Union the three top officers were reappointed: Luis Florez, president; Joel Manosalva, secretary; and Samuel De Angel, treasurer. For the Central American Union, Aristides Gonzalez, president, and Jose Lizardo, treasurer, were reappointed. Alfredo Garcia Marenko, former departmental director of the El Salvador Mission, was appointed secretary. For the Franco-Haitian Union, Napoleon Grunder, president, and Alain Cidolit, treasurer, were reappointed. Antoine Oculi, former president of the Guadeloupe Conference, was appointed secretary. For the division staff, Jose Luis Campos was reappointed associate publishing director; and M. G. Nembhard, as Spirit of Prophecy promoter.

• Music recitals were presented in May by the members of the first class to graduate from the music education course at Montemorelos University. The performances were evaluated by the six teachers of the music department staff.

• Two hundred and fifty runners participated in a "Better Living Marathon" in Rio Piedras, Puerto Rico, on June 7. The event was sponsored by the East Puerto Rico Conference to encourage healthful living.

South American

• During the first quarter of 1981 book and magazine sales in the South American Division reached US\$8,711,751, as compared with US\$4,656,451 during the same period last year.

• The São Paulo Adventist Hospital in Brazil has completed three more floors and finished other rooms in its nine-story structure.

• The television program Encontro com a Vida ("Encounter With Life"), being prepared by Brazil's Voice of Prophecy for nationwide viewing, is receiving

attention and support from Brazilians now living in the United States. One of these people is Wilson Avila, former North Brazil Union secretary-treasurer and treasurer of Brazil College in São Paulo, who is now retired.

• An Adventist hospital is under construction in Brasilia on a 24.71-acre tract, one of the choicest pieces of land in Brazil's capital city.

• Haroldo Julio Seidl has been appointed director of the Department of Projects for Institutions and Philanthropy for the three Brazil unions, with headquarters in Brasilia. He obtains financial resources and equipment for the development of Adventist medical and educational institutions in Brazil, as well as for other institutions in the South American Division. Elder Seidl formerly was director of chaplaincy of the Brazil Adventist Hospitals.

Southern Asia

• The gain of members in Southern Asia for the first five quarters of the new quinquennium is more than 7,000. Total membership now stands at 108,000.

• Some 30 evangelistic programs have been conducted in Burma this year, and one new church has been organized, Burma's one-hundredth.

• Three hundred and eighty-four people in Burma have completed Voice of Prophecy correspondence courses this year and received their certificates. At graduation services in Rangoon and Mandalay, 100 certificates were presented.

• The Oriental Watchman Publishing House is publishing seven magazines in six languages, with a total circulation of 110,000 copies monthly.

• In recent weeks 100,000 books in five languages have been printed by the Oriental Watchman Publishing House. These books include some on health, education, and religion, and some children's stories.

• New impetus was given to communication work in Southern Asia during the recent visit of James E. Chase, director of the General Conference Communica-

tion Department. Although his visit was brief, Elder Chase conducted meetings at Spicer Memorial College, the Salisbury Park English church, the Southern Asia Division office, and the Adventist Communication Center. He inspected the large Voice of Prophecy school in Salisbury Park, visited the union institutions in Bombay, and met with many of the church's communication personnel in Poona.

Trans-Africa

• Recently SAWS distributed hundreds of tons of food to the needy in Zimbabwe. At Hanke Mission and at six other centers in Zimbabwe people were given mealie meal, milk powder, a fortified food to be mixed for the children, some soap, and salt. Later SAWS also distributed seed packs so families could start planting food for the ensuing summer period.

• H. S. Johnson, South-East African Union Ministerial secretary, and H. B. Kanjewe, North Lake Field director, recently returned from a six-week visit to the churches in the North Lake Field. Their 1,000-mile journey took them to many remote areas. At one church more than 50 people asked to have their membership reinstated after having confessed to visiting a witch doctor to obtain medicine to protect them from death. During this itinerary more than 104 people joined the baptismal classes and 14 were baptized.

• This year the way has opened up for students from Zambia to attend Solusi College again. Thirteen happy, enthusiastic students are enrolled in theology, ministerial, business, and secretarial courses.

• During the recent Voice of Prophecy tour throughout South Africa approximately 30,000 people attended the rallies.

North American

Atlantic Union

• Nineteen persons from the Korean church, Long Island, New York, were baptized recently in a lake near Bear Mountain.

• Members in Saratoga Springs, New York, plan to occupy their new church building on Union Avenue this summer.

• Ronald Knott, a 1981 graduate of Atlantic Union College, has

been selected by Andrews University and the General Conference to serve as a communication intern in the university's public relations department.

• Members of the former Ballston Spa, New York, church have sold their old building and are worshipping in their new church on Route 9N, just off Interstate 81, in Saratoga Springs, New York.

• The camp meeting resident cabins at the New York camp meeting site in Union Springs have been completely rewired for greater comfort and safety.

Canadian Union

• The Salmon Arm church in British Columbia recently was host for a Friendship Tea, which involved 140 members from 12 other churches in the community. After a short program members served a vegetarian meal with herb teas and herb coffee.

• Groundbreaking ceremonies recently were held at the site of the proposed church building in Westbank, British Columbia.

• As a result of an Easter series at the St. Leonard church in Quebec, Bible studies are being given to 50 persons, 15 have enrolled in the It Is Written Bible course, and five have been baptized.

• The General Conference Board of Higher Education is giving guidance to the development of a School of Nursing on the campus of Kingsway College, Oshawa, Ontario.

• Ken and Valerie Letkema have moved to the Maritime Conference from Manitoba. Ken is a full-time literature evangelist in New Glasgow, Stellarton, and Truro, Nova Scotia.

• For more than six months, Mathieu Fleurimond, pastor of the St. Henri church in Quebec, gave Bible studies to people living in St. Etienne and St. George, 25 and 50 miles respectively from his home. As a result, ten persons have been baptized.

Columbia Union

• Keith and Mildred Riggins, Pathfinder leaders of the South Fountain church, Springfield, Ohio, were the first recipients of the recently established Bridge Builders Award. The plaque recognizes help to young people through their personal leadership and support of youth programs.

• Twenty-six persons were baptized as a result of meetings in Hackettstown, New Jersey, by Gary Ehlert, Columbia Union

Conference evangelist. Pastors Archie Moore of Tranquility and Ted Modell of Hackettstown assisted in the five-week cooperative crusade.

- Seventeen Ohio Pathfinder Clubs held their annual fair recently in Mount Vernon. The club serving the Chardon and Madison churches won top honors, with those from Hamlet, Kettering-Miamisburg, and Toledo close behind.

- Twenty Columbus, Ohio, churches of different denominations were present at the Hilltop Adventist church's Community Guest Day. Members from the guest churches had parts in the Sabbath school program.

- Dean Aber, a sixth-grade student at the Piqua, Ohio, church school, received a merit citation from the AAA for his poster entered in their thirty-seventh annual school traffic safety program. He worked on the poster in school under the supervision of Ed Dininger, teacher.

- Thomas Powell, of Frazeeburg, Ohio, recently deeded his 675-acre farm to the Ohio Conference. Leonard Westphal, director of trust services for the conference, visited with Powell's children and found them in full support of their father's decision.

Lake Union

- A health-screening program called "21 Alive Focus on Health" was organized and conducted by Fort Wayne Community Services director Betty Jackson and 26 volunteers from the Fort Wayne church in April, 1981. Mrs. Jackson had been asked by the local Red Cross to plan and execute the project, which drew 10,000 people at 11 sites throughout the city.

- Four young people were recently baptized in the Fort Wayne church by Norman McCauley.

- Three persons were recently baptized by Pastor Burton Wright in the Bolingbrook, Illinois, church.

- The Friendship Circle Club of the Detroit City Temple church recently gave \$1,500 to the Frank L. Peterson School in Inkster, Michigan.

- Fifteen students were baptized at Indiana Academy on April 11.

- Local television and newspapers covered the Michigan Pathfinder Fair in Lansing, Michigan, on May 3. More than 1,400 Pathfinders and leaders attended,

and marched around the capitol as part of the activities of the event.

- The Otsego (Michigan) Community Services Center was officially opened on March 30 when Mayor Kenneth Bleeker cut the ribbon stretched across the door. The center, a house purchased by the local church in 1976, was remodeled by the church members.

- Five persons were baptized at the conclusion of Larry Cansler's Bible Prophecy Crusade in Huntingburg, Indiana, in May. The new members increased by one third the membership of the recently organized Huntingburg company.

- Participating in the Battle Creek sesquicentennial activities, local Adventists conducted "tent meetings" in a tent pitched near the city's Pioneer Village. Held six times during a weekend, meetings featuring Norma Collins, of Berrien Springs, Michigan, as Ellen White, and singing by "lining out" drew large crowds. Battle Creek member Duff Stoltz greeted visitors to the tent.

Mid-America Union

- The officers and departmental directors of the Minnesota Conference were reelected to their positions for the next three years at the ninety-seventh regular conference session. In addition to the conference executive committee and the association board, two new boards were instituted, the Maplewood Academy operating board and the conference board of education. This doubles the number of pastors and quadruples the number of members participating on boards and committees.

- The Red Cross presented an award to the Community Services center in Des Moines, Iowa, for aiding victims of a fire at the Executive Inn Motel, where several deaths and many injuries occurred.

- Union College artist James McClelland is painting the illustrations for a new book to be published next year by the Smithsonian Institution. Entitled *Hummingbirds of North America*, the book will be authored by Paul Johnsgard, a widely published University of Nebraska-Lincoln ornithologist. Mr. McClelland will depict all 16 species of North American hummingbirds.

- A Bible study seminar in St. Paul, Minnesota, conducted by Cline Johnson, Mid-American Union evangelist, resulted in 26 conversions.

North Pacific Union

- Members of the Irrigon, Oregon, church have used an unusual method of raising money to help build a new sanctuary. They took on the task of pulling out volunteer rye, which comes up in wheatfields after it has been used as a cover crop. Under the direction of their pastor, Loren Fenton, they were able to raise more than \$1,000 in this way.

- A 22-member company has been organized in the Washington Conference, in the small town of Pe Ell. The group started with an Ingathering contact and a Bible course card that was sent in and followed up.

- Members of the Clarkston, Washington, church marked the completion of their building project with an open house weekend. The new sanctuary has a seating capacity of 300, with six adult classrooms on the sides and two mothers' rooms, all of which can serve as overflow rooms. There are also four large children's classrooms, a Dorcas room, a fellowship hall with a kitchen, and other auxiliary rooms. Greg Nelson is the pastor.

- A class of fifth-graders and their teacher at Central Valley Junior Academy, Wapato, Washington, ran more than 10,000 miles during the past school year. The class ran during breaks, P.E. time, or on after-school runs. The class as a whole benefited, not only physically but mentally; they were able to concentrate more and had a longer attention span. The teacher of the class, who organized the project, was Michael England.

- Thelma Winter has retired after completing 31 years of teaching at Portland (Oregon) Adventist Academy. During this time she served under nine principals and taught English, Spanish, Bible, and world history.

Southern Union

- A Spanish radiobroadcast, *El Ultimo Llamado*, aired each Sunday on an Orlando, Florida, radio station, has been responsible for three baptisms. Plans are being made to air the program on a 10,000-watt station in Tampa. The broadcast is produced and financed by a group of Adventists in the Orlando area.

- Members of the Baldwin's Chapel church, High Point, North Carolina, celebrated the opening of their new building April 10. R. L. Woodfork, field secretary of the General Conference and

former president of the South Atlantic Conference, was the featured speaker.

- A new church has been established in Anderson, South Carolina. A recent evangelistic meeting by the Waters-Van Tuyl team saw 29 baptized, bringing to 65 the charter membership in this city, in which no Seventh-day Adventists were working three years ago.

- A new science complex has recently been completed at Oakwood College. The 85,000-square-foot facility, valued at \$3 million, will house the division of natural sciences and mathematics, which consists of biology, chemistry, home economics, mathematics and physics, and nursing. The division has 21 faculty members and 300 majors. E. A. Cooper is the division chairman.

- Two hospitals in Southern Union territory have recently been added to Adventist Health System/Sunbelt: Gordon Hospital, Calhoun, Georgia, and East Pasco Medical Center, Dade City, Florida. Laurence Payne is the administrator at Gordon, and Bob Wade at East Pasco.

Southwestern Union

- By late August several renovations will have been completed on the Southwestern Adventist College campus. These include the enlargement of teachers' offices in Evans Hall, a classroom building in the southeastern corner of the campus; the interior remodeling of Harmon Hall, the main women's dormitory; and the repaving of the runway at the college airport.

- At a recent meeting of the Southwestern Union Conference executive committee, Wayne Shepperd, union youth ministries director, was elected union associate secretary. While he serves as an officer he will continue to carry his responsibilities in the youth ministries department. Max Martinez, Texico Conference secretary, also was elected an associate secretary of the union. He will begin his new responsibility January 1, 1982, and will be helping to develop the Spanish work in this union.

- A memorial service was held for Daina Griffin, daughter of Elder and Mrs. Jim Griffin, in the Shreveport, Louisiana, First church on July 11. Elder Griffin is secretary of the Arkansas-Louisiana Conference. Daina was killed in an automobile accident in Winslow, Arkansas, on July 1.



“Hi, Jason. It’s Daddy.”

Just a few years ago, Jason’s first view of Daddy might have been of the funny man making faces through the nursery glass.

Today, Daddy’s no longer a spectator. He’s a vital part of the entire birthing process, from prepared childbirth classes, through labor, to the moment his baby is born.

Times like these are special to families. And at Florida Hospital our employees

understand. We believe people are more important than routines and machinery. We — like you — still view each birth as a miracle, even after helping with hundreds of deliveries.

At Florida Hospital, we think families should be together — from the start.

For more information about a career of caring, give us a call toll-free at 800/327-1914. In Florida, call 305/897-1998

collect. We’re located at 601 E. Rollins, Orlando, Florida 32803.

Florida Hospital

*It’s not just the quality of our care.
It’s the quality of our caring.*

Church reviews investments

A special meeting of the presidents and treasurers of the North American Division unions, as well as those of certain local conferences and institutions, was convened at General Conference headquarters July 21 to review the investments made by certain organizations within the church in ventures involving Dr. Donald J. Davenport, of Long Beach, California, who has filed a petition under Chapter 11 of the bankruptcy code.

The meeting also involved a review of the application of denominational investment policy, following the discovery by the General Conference in recent days that certain investments in Davenport enterprises may be in jeopardy.

The General Conference has retained the law firm of Gibson, Dunn, and Crutcher as special counsel. In addition it has retained Ernst & Whinney as special auditors, and Hill and Knowlton as communications counsel. The special counsel and auditors have begun to investigate the investment matters discussed at the special meeting.

Investments by denominational organizations in this type of venture have been from conference association funds rather than from conference funds (tithes and offerings). The General Conference itself has never invested in this type of program.

While it is premature to draw any conclusions from the information currently available, the General Conference will advise the constituency of the church of the results of this inquiry, when they are available, and will also advise on further developments.

It is the intent of the General Conference to keep the church constituency informed on this matter to the fullest extent possible. C. E. BRADFORD

Two decisions uphold rights

In important decisions on June 22 and 23, the United States Court of Appeals for the Ninth Circuit has upheld the constitutionality of Title VII of the Civil Rights Act. Here provision is made requiring the employer to make reasonable accommodations for an employee's religious belief. In both *Tooley v. Martin Marietta Corporation* and in *Anderson v. General Dynamics Conair Aerospace Division*, the Court held unanimously that Title VII is constitutional. In the Anderson case the district court had held that Title VII was unconstitutional and represented an establishment of religion.

Title VII is an important pillar of the constitutional religious liberty structure in the United States. The two recent decisions uphold the right of Seventh-day Adventists not to belong to a labor union but instead to pay an amount equivalent to union dues to a charity. The U.S. Court of Appeals has now stated that this is not imposing an undue hardship on the unions in these two cases.

B. B. BEACH

Oakwood College offering

The Oakwood College faculty and student body sincerely thank North American Division members for outstanding support in the annual college offering. The generous gifts received have made possible a beautiful and much-needed science complex, used by nearly 300 science majors. Since 1959, 59 Oakwood science graduates have gone on to earn doctoral degrees in science. Forty-four medical doctors and six dentists make up part of the 59. At present more than 40 science graduates are

enrolled in medical and dental schools. Nine from the graduating class of 1980 have been accepted by medical and dental schools.

The year 1981 presents many challenges as Oakwood prepares for 1,300 students. We need additional dormitory space. The education department must have a new location to house its classes adequately. The gym was built in the 1950s when the enrollment was 500 or more. Oakwood desperately needs added recreational space for the large student body.

Please continue your liberal gifts to assist Oakwood in achieving its mission in these uncertain eighties. August 8, 1981, is Oakwood College Offering day in North America.

F. L. JONES

For the record

New positions: Harold L. Calkins, president, British Union Conference, formerly president, Southern California Conference. □ James L. Hayward, president, Wisconsin Conference, formerly secretary, Michigan Conference. He succeeds R. L. Dale, who recently was named administrative assistant to the General Conference vice-president for North America. □ James M. Huzzey, youth director, Northern European Division, formerly youth director, British Union Conference. He succeeds R. H. Surridge, new president of the North British Conference.

Died: John Nathaniel Krum, 77, on July 18, in Hendersonville, North Carolina. He worked for three publishing institutions during his 41 years of service, most recently at the Review.

Staff member is authority on nutrition

The most recent personnel addition to the General Conference Health and Temperance Department is a recog-

nized authority in the field of nutrition and dietetics.

Before coming to the General Conference, Irma B. Vyhmeister, a South American by birth (Chile), was professor of nutrition and dietetics at the Loma Linda University School of Health. In 1974 she received her doctoral degree in public health on the Los Angeles campus of the University of California.

She has served as far back as 1964 as a participant and as a chairman of various research committees. She has done research in many areas such as snack habits, obesity, amino acids, and children's food attitudes.

As a staff member here, she will, among her many duties, advise the department on nutritional problems and lead out in training and educating professionals and lay leaders in the areas of food service, dietetics, and nutrition around the world.

NEAL C. WILSON

If you're moving, please let us know six weeks before changing your address. Print your new address below, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Prices subject to change without notice.

- ☐ New subscription
- ☐ Renew my present subscription
- ☐ One year (US\$21.95)
- ☐ Single copy 70 cents

name (please print) _____
new address _____
city _____ state _____ zip code _____

Attach label here or print old address: